The Bombay Guardian.

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INTERNATIONAL BIBLE STUDY.

October 2nd, 1881.—Exodus I. 1-14.

As the farmer drives his plough through his field turning up the soil in every part of it, that he may obtain a harvest of golden grain, and the next year begins again in the same corner of the same field and turns up anew the entire surface that he may obtain another harvest, so the student of God's word, when he has come to the end, begins again, just as though it were a new book, and expects to reap a new harvest of spiritual blessing. We begin the studies of the coming quarter, at the 1st chapter of Exodus, commonly called the second book of the pentateuch. The first five books of the Bible in our arrangement are grouped together as one work and ascribed to Moses. It is easy to see how these writings would come to be regarded as in some respects a single work, containing as they do the history of God's dealings with his people in patriarchal times and up to the period when the Israelities were introduced into the Promised Land. We should not however apply to these ancient records the ideas connected with our modern literary work. In order that a book may be committed to the press, it must first be completed; but what we find in these ancient documents is a series of divinely authenticated memoranda. The story of Abraham was probably written in one age and the story of Joseph in another. The name Genesis given to the first book, has reference to that which is first related in the collection of writings. Just as the history of the Jews was supplied by means of chronicles written in the different reigns and brought into connection by a later writer, so doubtless with the writings constituting the book of Genesis, which covers a period of 2500 years. We have not yet found in the Scriptures any evidence or any intimation that Moses wrote the Book of Genesis. These various records of the Creation, of ante-diluvian history, of Abraham, Isaac, Jacob, Joseph, &c. were doubtless in the hands of the descendents of Joseph in Egypt and would be perfectly known to Moses, and the things written by him in the latter days of his long life, would naturally connect themselves with these anterior writings. It is by no means a vital question, when, by whom, and how were these several writings produced; the one point of sovereign importance is this, Are they as they stand God's word to us? Have they the divine imprimatur? The actual writers were of course not mere instruments; they were agents, writing as they were led by the Holy Spirit, but according to their several individualities. The German rationalists supposed they were destroying the sacred scriptures for men, when they pronounced them the work of many successive writers, and fancied they could trace the individuality of the different writers; all this amounts to very little to the believer who traces every where the hand and heart of his heavenly Father.

"And all the souls that came out of the loins of Jacob were seventy; for Joseph was in Egypt." Jacob and his descendents that accompanied him into Egypt, were 70 in number. The daughters are not mentioned.

"And the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them." 7. The impression made upon the Egyptians, by the marked increase of the Israelistes, is here set forth. There was something about their increase that seemed more than natural, and political prophets began to enquire if there was not something here to be dreaded and guarded against.

"Now there arose a new king who knew not Joseph." Probably a king of a new dynasty. This is supposed to have been Amosis the first king of the 18th dynasty. He thought it necessary to take decided measures to curb the spirit of the Israelities and extinguish any idea they might have of becoming a party of power in the land, or by combining with foreign enemies, obtain the means of leaving the country.

"Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Rameses." The Hebrew word Sar is an exact transcription of the title aplied in the Theban monuments to the officer appointed by the kings of the 18th dynesty to superintend captives employed in making bricks. These taskmasters were men of rank and are carefully distinguished on the monuments from those that were under them. The two cities mentioned were in the land of Goshen on the eastern side of the Delta and were intended to arrest the advance of an Asiatic force. There are *papyri* that contain reference to this very service which the Hebrews were compelled to render. However, the measures adopted towards the Israelites did not succeed in arresting their rapid increase. Measures of more intense rigour were then adopted, and the condition of the Israelites became almost unbearable.

"And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service, in the field." 14. On the monuments of Egypt are minute representations of the entire progress of brick-making. In an inscription of the 22nd year of Amosis, alien labourers of some pastoral nation like the Israelites, are described as carrying blocks of limestone from the Rufu quarries to Memphis. Thus after the lapse of more than 34 centuries contemporaneous testimony is exhumed to corroborate the teachings of the Hebrew Bible.

WEEKLY REVIEW.

—A BIBLE-WOMAN, known to ourselves as perfectly reliable, writes as follows in a contemporary:

In connection with my duties, I have spent hours and hours in conversation with some of the unhappy women whose sad case has lately been brought to notice by some ladies in the columns of your paper, and I can vouch for the truth of the statement that there is a regular system in existence, by which foreigners bring to Bombay batches of girls and women, from half-a-dozen to a dozen at a time, and literally force them into a life of vice, from which, as it appears to them, it is impossible to escape. Your readers would scarcely like to read such details as I could relate, but I am quite ready to answer by word of mouth any questions that may be put to me by those entrusted with the task of making the enquiry. I am very glad that this "slave trade," for it can be called by no other name, has been brought to public notice, and I humbly trust it may be put a stop to before long.—

Another writer, representing apparently the Police, is very much annoyed that such things should be imputed to the Grant-Road fraternity and says:

I am quite prepared to assert and to prove that it has happened only once within the last twenty-five years that a European (Bulgarian Jewess) girl was brought here and introduced for the first time to a vicious mode of life.

It is absurd, on the face of it, that any man should fancy he could prove such a tremendous negative. This writer seems to reck little whose reputation he defiles, in his attempt to shield the men accused of this infamous traffic. One of his arguments is that the standard of morality is so low among the people of Wallachia &c. that no deception would be necessary to induce young women to come to India for these vile purposes.

With reference to the promulgation made on the subject by the Government of India, a corresponde nt says:

What can Government know about it, I ask very respectfully? Why, it was only after most strenuous efforts had been made by private individuals and societies, and after much outlay of private funds, and after contending with obstructive officialism and legalized villainy of kinds, that any thing was satisfactorily elicited regarding the Belgian traffic in English girls. And until private enterprise had succeeded the English Government were unable to do anything; but once the efforts of private philanthropy were crowned with success, our august legislators prepared for action.

The facts brought to light in connection with the Belgium traffic are atrocious in the last degree. Yet all the wise men of England, in Parliament and out of it, including those connected with the leading journals, were quite content to sleep over the whole matter. The morality of the 19th century consists very much in shutting the eyes to the evidence of what is bad. The sin is not in sinning, but in not ignoring the existence of sin. The ladies in Bombay who have so nobly endeavoured to call the attention of the authorities to the abominations of Sooklaji Street, have exposed themselves to insulting criticisms from those who think it very culpable to bring the unfruitful works of darkness into light.

ASIATIC SOCIETY MUMBAI

—After having been repeatedly urged to do so, we began the publication of "Reminiscences" at the beginning of 1879, and have now reached the 140th chapter. Very many have assured us of the interest and profit with which they had followed these chronicles of an inner and an outer life, and have expressed a desire to possess them in some more permanent form. It might be well, if any publisher saw fit to undertake it, to publish what has already appeared in an independent volume, as the point reached in the present issue constitutes a very good stopping place.

—The Rev. K. S. Macdonald of Calcutta is reported (by the *Indian Chr. Herald*) as having expressed himself lately as follows:

"He dwelt upon the views of sin presented in the Rig Veda, the similitudes and figures by which its dark nature and dreadful consequences are set forth therein, and the means of escape, viz sacrifices of all descriptions culminating in the great sacrifice of Prajapati, pointed out. He represented the sin of godlessness as one thought lightly of in these days, though regarded in the Rig Veda with the abhorence with which it should always be looked upon. Godlessness is called in the Veda aforementioned An-Indra, or Indralessness, and its real nature is set forth in various significant statements.

This certainly does not accord with the impressions made upon ourselves in reading the Rig-Veda. The one subject that is more abundantly treated of than any other in those writings, perhaps in the proportion of four to one, is the soma-juice glorified for its stimulating influences on Gods and men. Profound views of the evil of sin can only spring from a knowledge of the holiness, justice, majesty and goodness of God, and we look in vain for the evidences of such knowledge in the hymns of the Rig-Veda.

—It is evident that there is a sphere in which human wishes do not count for much. There are millions of persons throughout Christendom and beyond its bounds, who have ardently desired, in the last 75 days, that President Garfield might recover, and the ball discharged by a vile miscreant not be allowed to rob the country of one so fitted to help it. But surely it does not become any of us to find fault with the Government of the world for permitting his death. How much are the wishes of the Most High heeded by the people of this world generally? They may say "Thy will be done on earth as it is in heaven," but on the whole they prefer their own will, and it pleases God that they should be allowed to find out by bitter experience what their own will is worth. The death of such a good man, so soon after entering upon the Presidential office, is a rebuke to the nation, and we hope that the nation may learn the lessons that God is seeking to teach it. In that case good will come from it. The abominable system of refilling all Governmental posts every four years should come to an end. So great has been the sympathy evoked by the dastardly assault, for its victim, that the successor of President Garfield will hardly dare to reverse the policy initiated by him.

—The *Chatauqua Assembly Herald* of August 9th brings again before us the Chatauqua Assembly in full swing. The programme of each day's lectures &c. is imposing.

—We were lately advised of some novelties in Baptism and the Lord's Supper, at Calcutta. It appears that the French atheists have begun to parody these rites. We take the following from *Evangelical Christendom*.

"The word "religion" applied to Jacobinical doctrines is no fanciful term. The late anticlerical congress held in Paris proposed to combat Christianity by "civil ceremonies." Civil marriage, civil burial, civil baptism, civil communion! Infants have received this civil baptism from Henri Rochefort. After a flourish from a brass band (which set all the babes screaming), he made a speech, the purport of which was that if the priests gave the poison, freethinkers must give the antidote, and inculcate atheism as early as Catholicism teaches its follies." A citizen decked with scarlet favours in every buttonhole then asked the sacramental question of the "godfathers and godmothers:" Will the citizen M., and the *citoyenne* N., adopt the child of the citizen Z.? Do they pledge themselves to supply the father's and mother's place if his natural parents should die? The response was, "Yes. *Vive la République!*" Each infant was then placed in the arms of Henri Rochefort, who kissed it on the forehead and . . . it was declared to have been civilly baptized! The *Marseillaise* was shouted, *bonbons* and cakes were profusely divided among elder children, and a collection was taken to defray the expenses of the occasion.

—The last number of the *Indian Churchman* contains an article on the Salvation Army which is accurate, appreciative and on the whole favourable and hopeful. We are surprised however to find this remark at the close:

In the doctrine of the Salvation Army one thing is particularly striking, *viz.*, the way in which its leaders denounce the popular Protestant teaching, that is, the Lutheran doctrine of justification by faith. This they boldly declare to be a soul-destroying doctrine, the invention of the devil.

We are not unfamiliar with the literature of the Salvation Army, but must confess that we have never observed that they discard the doctrine of justification by faith. They of course discard the doctrine of justification by a merely nominal faith We are saved by a living faith not by a dead one; a faith that brings the whole man under the power of the One we trust in; a faith that receives Christ for wisdom, righteousness, sanctification and redemption. What the Salvation Army oppose is the mis-conception as to what is faith.

—The Mahomedans of Bombay are petitioning Government to exempt the mosques from water-rates. It appears from their petition that the water sold at mosques is "full of legal defects," ablution made with it is unlawful, and the accompanying prayers are consequently vitiated.

—A correspondent, referring to an article on "Death-Purgation" which he had seen, (that is, the doctrine that men are cleansed from all sin at death,) says that he fully accepts the doctrine that this cleansing may take place previously, but asks about those who are justified though not fully sanctified. "Of course we all hold that these are saved; well then, the question is are not such perfect in heaven, and if so was it not at death they became so?" We are justified by faith; not temporary but abiding faith; faith that not only looks to Christ for forgiveness of past sin, but for the power to keep from sinning. If unhappily it is thought that Christ's power to overcome sin is not now fully available, the man's deliverance from sin will only come when he apprehends Christ's fulness as available. The expectation that a man will be finally saved rests upon the fact that he is heartily *willing* to do all the will of God, though for a season he may be hindered by defective views of the available power of Christ. Scripture gives us no definite instruction about such cases, and in fact does not seem to recognize a class of unsanctified believers. The epistles are addressed to saints, and without holiness no man shall see the Lord.

—There has been an outburst of religious frenzy at Mooltan because beef was brought into that city by a certain route. The Hindoos attacked those who were engaged in this nefarious business, and when a Police force came to their rescue, beat them off; then attached the mosques and burnt the Korans. The Mussulmans lost no time in attacking and burning the Hindu temples. How far this work of destroying temples and mosques would have gone, we cannot say, but in all probability, if the troops had not appeared, the religious edifices of these two portions of the community would have been swept away. The troops took possession of the city, planting their cannon in commanding positions, and quiet was restored. Some forty or fifty persons were severely injured. It is somewhat humiliating, after all that has been done for the enlightenment of the people, that they should still be governed by religious ideas of so low a type, and insist upon finding an incarnation of deity in cows and bulls. Some of the leading men of the city took part in the outbreak.

—We hear with much regret of the death of the Rev. J. H. Morrison, D. D. of the American Presbyterian Mission in N. W. India, at the age of 75 years. He arrived in India early in 1838, more than 43 years ago. His name has long been a household word in connection with Missions in the north of India. He died at Dehra, but we have at present nothing beyond the simple announcement of his death.

NOTICES OF BOOKS AND REPORTS.

A Scotch Student: Memorials of Peter Thomson, A. M." By the Rev. Geo. Steven. The subject of this memoir only died on the 29th of May of last year, at the age of 29. Christian students will be interested in the account here given of one who had a great passion for the acquisition of knowledge, and whose life was perhaps shortened by excessive devotion to literary pursuits at the time when he was verging to manhood. One regrets his early removal not merely because of the promise of intellectual victories thus nipped in the bud, but because of the winning qualities that characterized him. We have here a sketch of the track pursued by one of the navigators of the perilous ocean of Modern Thought and hardly any thing is of more importance to the student world than to learn the art of navigating this ocean with least damage. It was a great advantage to Peter Thomson that the foundation of his education was laid by a pious mother. In 1871 he was in anxiety about his soul, and the little book by Dr. A. Bonar, What gives assurance? brought peace to him. He pursued his University studies at Aberdeen. There he became captivated by professor Bain's materialistic philosphy which deduced all thought from sensations originated by external things, and it was a good while before he saw any incompatibility between this scheme and religious truth. There

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was a revival at Huntley and the neighbourhood in 1872 and he took an active part in it, in the way of house to house visitation, showing a very deep solicitude for the conversion of others. On one occasion, to relieve a poor woman whose son was sick, he did the mangling for a poor woman for two hours. In November, 1872, he entered the New College, Edinburgh, as a student of divinity, and soon became perplexed in faith. He had wedded his philosophy of the mind with religion, and when the weakness of the former was discovered he was tempted to give up the latter. The strongest of all defences against skepticism is that which is furnished by the witness of the Spirit with our spirits that we are the children of God, and it is possible that young Thomson had not this. The student soon went so far as to deny the supernatural. But in the second year, under Dr. Davidson, he attained to faith again, and also to a great ardour for the study of the Semitic languages. In 1874 he went to Germany to pursue these studies. He adopted to some extent Colenso's views, and afterwards very ardently and persistently those of Robertson Smith. It was a frequent question with him, whether he could subscribe to the Confession of faith or not; he finally came to the conclusion that he could do it, putting his own interpretations upon passages the natural meaning of which he could not accept. After entering on the ministry he was invited to become Dr. Dykes' Asistant at Regent Square Church, but accepted instead a call to the pastorate of the church of St. Fergus near Peterhead. In his introductory sermon he said:

"Opinion, information is not necessarily of divine origin, but true religion is; and Christ came to found a religion, not to give information or to reveal the secrets of the universe. And man can impart information, but cannot impart religion. Man can move the intellect and may communicate new opinions to his neighbour, but a religion he cannot originate even within himself. We cannot find out *God* by dint of searching, much less can we create him in our minds by speculation. Nay, God finds us. True religion is all a revelation; it is an experience, and we are as much passive in it as active. Religion in us is God in us; religious experience is experience of God."

He seems to have been taken with something like paralysis of the brain, on his way to Blairdaff, and went staggering so that people thought him drunk, though he had been all his life a total abstainer. He was taken by strangers to a hotel at Aberdeen. His friends found him there and ministered to him, and towards the end of the month he was removed to Prof. Robertson Smith's house, where he died. Some papers of Mr. Thomson's on "God in Nature and in History" are published in this volume, with one or two sermons. No one can read the sketch of his life without noticing how greatly Scotland (and not Scotland alone) is allowing herself to be influenced in her religious development by Germany. It is indeed a portentous thing that the theological students both of Great Britain and of the United States should think it necessary to complete their studies in a country that has been more effectually swept with the besom of Rationalism than any other country under heaven. Like the coachman who boasts that he can drive nearer the verge of a precipice than any other, many theological students of the present day seem to think it an achievement worthy of all honour to combine the largest amount of rationalism with so much piety as will yet take one to heaven. Happily, Mr. Thomson came under comparatively favourable influences in Germany. Muller's "Doctrine of Sin," Schloiermacher's "Christian Belief," Dorner's work on the Person of Christ, influenced him; so did Riehm on "the giving of the law in the land of Moab," maintaining the later date of the authorship of Deuteronomy.

"*Instructive Chapters for the Kunbis.*" By Ranu Janoji Salvi. This is a Marathi tract of 48pp. 16mo. It consists mainly of conversations between a Christian schoolmaster and a Kunbi (cultivator) whose son is learning under the former. This Kunbi is a simple-minded man of an enquiring turn of mind. The teachings of Hinduism and Christianity pass in review in these conversations. This tract is written in a spirited and interesting way, and is well fitted to be useful, not merely to Kunbis but to others. It is published by the Bombay Tract and Book Society.

"*Report of the Victoria High School*, Poona, for 1880." This is the school conducted with so much energy and success by Mrs. Sorabji. The number of pupils in the High School was the same as in 1879, but the attendance in the Branch School had greatly increased. The Grant-in-aid rules permit the attention of one Native pupil in the proportion of one to five European and Eurasian, and Mrs S. is persuaded that the combination works well. Whether the Native children share in the religious instruction given we do not learn from the Report. The Grant received amounted to Rs. 1264. Three pupils passed in the 8th Standard.

"*Second Coming of our Lord; the great Tribulation and Millennium.*" By E. Hart Mrs. Hart thinks it a mistake to suppose that the time of the Coming of Christ is unascertainable. All that read her book, if they accept her programme, will be clearly advised of that date at least seven years before its occurrence. A Napoleon is to be the last head of the Roman Empire, is to be worshipped with undisguised idolatry, and is to make a seven years' covenant with the Jews then restored to Palestine, and these seven years fill up the time till the advent of Christ. This Napoleon is the Wilful King, Antichrist, the Man of Sin, the last Head of the Beast; and the Romish Pontiff and priesthood will universally promote the worship of this personification of all evil, and will compel every body to receive his mark in the right hand or in the forehead. The seven last plagues are to be literal. The second of these turns the entire ocean to blood, so that ships will be unable to advance in it, and all the finny tribes will perish. As the earth depends upon the sea for rain, one would suppose that the conversion of the sea to blood will quickly issue in the destruction of all life on the earth. The most remarkable thing about these coming years, if we accept of the literal view, is the way in which all mankind are supposed to reconcile themselves to most portentoris things, such as myriads of horses with lion's heads belching fire, and it would seem that it is not some generation yet unborn that is to witness the turning of the sea, the rivers and fountains to blood, but the very people that are now alive, reading the papers, and demanding the reason of any uncommon thing. The New Jerusalum is a real, visible place, though gold that is transparent would be thought coloured glass in the bazaars of this world. There is to be a great war, not of one nation against another, but of half the human race in deadly conflict with the other half, at the very time when the Millenniam is about to commence. The continued existence of each of these combatants, after the salt and the fresh water of the earth has all been converted to blood, is a stupendous miracle in itself. "There will be the Philadelphian first-fruits of 144,000 watchful Christians translated to heaven before the great tribulation, and there will be the far larger Laodicean harvest of a great multitude of unwatchful Christians, and of subsequent converts who are translated after that tribulation." We have been for thirty years familiar with the views of the Futurists and the Literalists, but have never been able to accept them. It would seem however that there are a good many who look for these things, and for their sake we mention that the book we have been noticing (71 pp. 8vo.) is published at Madras, Eurasian Industrial Press, and sold at 8 annas a copy.

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SATURDAY, SEPTEMBER 24, 1881.

THE GOSPEL OF THE 19TH CENTURY.

By the charity that covers a multitude of sins we are probably to understand the charity that condones offences committed against ourselves. What justice might demand, love relinquishes. When our own rights alone are concerned, we can forego the assertion of them; we cannot free a man from the obligations due to others. To tell a man not to trouble himself about debts that he has incurred to others, about the commands of his sovereign, or about the laws of God, is high-treason against society as well as against society's Lord. Yet there is a Gospel of the 19th century which bids men show their charity by thinking favourably of the spiritual state of others; by taking it for granted that the road they are travelling will *some how* take them to heaven. It covers a multitude of sins by ignoring or denying them. It denies the exceeding sinfulness of sin. It denies that men are morally ruined. This Gospel of the present claims to be the highest expression of modern civilization. The Gospel of Christ declares that every man is in absolute need of the Gospel, which is the same as saying that every man is morally bankrupt, without righteousness and without ability to obtain it; a crucified and risen Saviour is necessary to every man that he may be reconciled to God. But to take such a view of the condition of men generally, is declared, by the Gospel of the 19th century, most uncharitable; charity refuses to entertain such a dark view of the condition of humanity. This Gospel has the merit of being simple and intelligible. Its creed is very brief and easily mastered. Think every man safe. God so loved the world that he resolved to save every body, whatever their moral state. If it is kindness in us to take a favourable view

of the condition of mankind, why should it not be kindness in God to take the same? If I show the nobility of my spirit by imagining that men are a great deal better than they seem to be, why should not the same nobility dwell in God, only without limit? This Gospel of the 19th century brings with it a kind of peace. It is so distressing to take such a dark view of the condition of humanity, and conceive of the race as mostly pursuing the broad road that leads to destruction. It is altogether more comforting to think that some how or other they will come out all right. The idea that the world is lying in wickedness (or in the evil one) might do for the dark ages, but is quite obsolete in these days. It springs from an *esprit borné*, a narrow mind, enslaved to tradition. This Gospel of the 19th century has many evangelists, and these are men of renown and influence, and the decree goes forth that every one who is still cleaving to the old evil dogma of the danger of mankind, must be branded as uncharitable and narrow minded.

Now let God be true though every man a liar. So far from having really left Jesus Christ behind, modern thought is far from having attained the height from whence he speaks to mankind. His words shall judge men at the last day; and his words are judging men at the present day. He denies altogether that there is any virtue in the supposition which they call charity. They bid us suppose men to be accepted of God, and to regard this kindly supposition as the love of God shed abroad in the heart. Christ denies altogether that truth and love are divorced. True love, like a true physican or a genuine philanthropist, seeks to know the misery of men that it may take counsel for their relief. What if John Howard had made up his mind that prisoners throughout Europe were on the whole treated quite as well as they deserved to be, and had refused to read or hear any thing that militated against this view, and had then affirmed that the kindliness of his nature would not allow him to think of them as cruelly treated, what would have been the result? There would have been no prison reform for many a long year, and his pretended kindness would have had to answer before God for his culpable preference of his own feelings to the outraged interests of others

"Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil, is good in the sight of the Lord and he delighteth in them." Mal, ii. 17. If the Lord was wearied with such words in the days of Malachi, we may well believe that he is much more wearied with the literature of the present day in which such attempts are made to have it appear that they whom the SS. declare to be evil are good and to be accounted good. Now it is the office of *judgment* to ascertain the condition of men, and of *charity* to organize measures for their relief. It is marvellous how these two things should have come to be confounded together. Governments are seeking now-a-days to become acquainted with the condition of what are called the dangerous classes in the large cities, in order that they may institute measures for the recovery or amelioration of these classes. For a long time they ignored the evil; at length they found that they were slumb ring over a mine. What folly it would be to give the name of charity to the supine negligence that allowed these social evils to fester and develop! What worse than folly is that spurious Gospel of modern charity that shuts its eyes to the facts of man's spiritual condition, and allows the generations to go unwarned to the judgment. There is reason to suspect that the pretended charity of which we have been speaking, is just a cunning instinct of the natural heart to hide from obligation. This desire to ward off the sense of obligation is one of the most powerful factors in the mental constitution of men, and students of psychology must give a good deal more attention to it than they have done, if they would understand the falsities in religion and in philosophy that have found so much vogue among men.

REMINISCENCES. CXL.

A FEW years ago President Chapin of Belsit College, a graduate of the Union Theological Seminary, addressed a meeting of the alumni of the Seminary, and embodied in his address some admirable notices of the professors, and our readers will pardon us if we extract two of these as they express our views of the men better tham we could ourselves express them, and are not a little suggestive.

In our day, the chief burden of instruction in the Seminary was modestly, patiently, faithfully borne by Dr. Henry White—nomen venerabile! Though not eminent for brilliant genius, or profound learning, or commanding eloquence, or polished manner, I shall ever hold him in highest honor and esteem, as a most excellent teacher of the science of God. He had a clear head, discriminating judgment, sound commonsense, wise tact, and a warm heart—all pervaded with a child-like faith in Christ and his salvation. I see him now in his lecture-room, not standing in majestic authority to stamp upon his pupils' minds his own system of theology, but sitting familiarly among them to guide their studies. First, he names a list of topics, and sends them to their Bibles and a few standard authors to settle and define views for themselves; then, in the way of recitation, he calls each to tell his views, and put his questions. With quick perception and ready wit, he notes errors, exposes crudities, and clears up difficulties. Then, at last, he reads his lecture, without pretension or rhetorical display, yet with limpid clearness and terse compactness; presents the truth as he understands it, confirmed by arguments that cannot well be gainsaid. He brings us up fully to the line of that which God's word makes plain, but cares not to lead us over into the open field of vague speculation, where human conceits, miscalled the dicta of pure reason, keep false lights blazing and shadows dancing only to deceive. His students thus retained their own individuality, unconstrained by any overshadowing greatness of their teacher. Each mind was trained to work in the way most true to itself, and made to grow in knowledge of divine things by inward digestion of proper food, rather than by outward accretion. Each took the armor of divine truth, and fitted it to himself, so as to have it best at command for the service before him. As with passing years I have studied, in theory and by observation of manifest results, different methods of instruction, I grow strong in the conviction that his was the true method for such a school as this. In a remarkable degree, I think those whom he thus taught have remained steadfast in the evangelical faith, and have ministered to the edification, and not to the defection of other souls with respect to that faith. Better this, certainly, than to have made himself the father of an *ism*, with no matter how large and devoted a following; or in the attempt to be wise beyond what is written, to have left minds bewildered in the wild vagaries of peculation, however fair and fascinating. How ar his successors have adopted his method, I am not able to say; but I am happy to believe that the theology of our Alma Mater has been kept free from any distinctive peculiarity that implies distortion, balanced in the grand simplicity and profound depth of Christ's own teaching. So, for the good of men and the glory of God, may it ever remain true to the thought and aim of its first Professor of Systematic Theology!

We were much favored also by the instructions of that world-renowned scholar, Dr. Edward Robinson. He came to us in the midst of our course of study, fresh from his reseaches in Palestine, and his exegesis of the Greek of the Gospels was enriched with illustrations drawn from his recent observations, which so defined places and customs as to give vivid reality to the scenes of our Saviour's life. His own standard of ministerial scholarship was set high. He was intolerant of shams. Hence more than any other of our instructors, he strove to hold those whom he taught to honest and faithful work in study. There was thus, in his bearing as a teacher, a look and tone of severity which chafed some. But it proceeded from the kindest intent, and there was a warm side to his heart, and a personal interest for every earnest student. To all such, he offered kind words of encouragement with willing and effective help. Some can never forget the fatherly affection with which he visited them in sickness and cheered them in despondency. And blessed to all was the stern discipline he gave to tone up the intellectnal activities—a kind of discipline needed no less in the Theological Seminary than in the College, to countract lazy shiftlessness; a phase of human depravity to which students everywhere are peculiarly exposed. From Dr. Robinson's labors both as teacher and as author, there came to his pupils and to the world a timely and healthful impulse to thorough investigation of the exact meaning of the sacred Scriptures. With the balanced judgment characteristic of his mind, he resisted alike the tendency of German rationalism and of easy English evangelism, and stood earnestly for the true meaning of God's word as it comes to us, a message of divine truth. Acknowledging its supreme authority, he would know, and have us know, simply and fully what is written.

To return now to the diary:

July 11th Sabbath. At the church meeting this evening, my approaching departure was made the subject of prayer and remark. Father Markoe wished that the church might feel itself connected with me and my work, and look upon me as their missionary. Prayers of the church had perhaps been answered in a way not thought of at the time. Mr. G. offered a beautiful and touching prayer, recognizing the grace of God in my conversion, &c. Then this hymn was sung;

Father of mercies, condescend
To hear our fervent prayer,
While this our brother we commend
To thy paternal care.

Expressed my sense of all their goodness,—too heavy a burden till I remember that it was not to me but to my Master, not for me, but for the heathen. My pain in view of my unfaithfulness to them as a church. My desire that they would regard me as their representative. My conviction that nothing would avail without their prayers. Their part was as important as mine. Alluded to Paul's example in this. Spoke of what God had wrought, in my conversion; and the encouragement it affords in seeking that of any heathen, any creature. Spoke of the impenitent in the congregation, my interest in them, their danger. Mr. M. followed and made some excellent remarks about the reflex influence of missionaries on the churches from which they went forth. The providence by which a vast number of churches scarttered over the land were thus interested

in the work. In a very affecting manner he referred to me personally, and then addressed me in the name of the church, assuring me of their prayerful interest in the future. The Rev. Mr. Abbott followed in a like strain. The following hymn was then sung:

Go messenger of peace and love
To nations plunged in shades of night, &c.

Have had many marked blessings of late. Prominent among them is the entire acquiesence of my mother in my going. She would not have me stay. This is God's work.

25th. My unlooked-for detention has enabled me to preach six times. Have had much precious communion with children of God.

The subject of this diary left New York for Boston July 27th, 1847, embarking at Boston for Bombay (round the Cape) four days later. Never can he forget the hour when for the last time he knelt amid the loved ones at home commending them to God in prayer, or the form of his father on the wharf as the steamer receded. When this was no longer visible, he returned to the saloon and finding a Bible there read the 49th ch. of Isaiah, a chapter that seemed specially for him.

THE INCOHERENCE OF ERROR.

(Communicated.)

ANY single truth must be consistent with all other truth. To this rule there can be no exception. But it is in the nature of falshood to be full of disagreement. Two or more false statements may agree, but truth and error can never agree with each other. Therefore it is plain that only under certain conditions is it possible for error to preserve coherence. And one of the most favourable circumstances for falsehood to maintain an appearance of consistency, is that under which error is incorporated in an individual. Let me explain this. One false witness has a much greater chance of preserving agreement in giving evidence in a court of law than it is possible for two or more persons to have. Truth can never suffer any harm from the multiplication of assertions, but it is the death of error. Unless incorporated in a head or leader, systems of falsehood have never been able to keep their hold long on any considerable number of adherents if they were raised to a life of thought from intellectual death. I think that history supports me in this view. "Before these days rose up Thendas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain and all, as many as obeyed him, were dispersed, and came to nought." The leader died: he had no successor and with him died his cause. "After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him. He also perished; and all, even as many as obeyed him were dispersed." Many such persons have appeared on the stage of history since then; and they with their cause went down in much less time than it took for them to rise. A few years ago Joseph Parker of America made much noise; but Mr. Cook of Boston stated in London the other day that Parker's cause to day is more of a destitution than an institution. The leader died without leaving a successor, and, therefore, his cause died with him. And I have not the least doubt but that we shall see great changes in that wonderful parody of the heavenly kingdom, the apostate church of Rome, as soon as the Pope ceases to be regarded as the head of the Roman Church. It is the succession of popes that has preserved the coherency of that church all along. So much error could never have been preserved together in one whole, had it not been incorporated entire in a single individual. The same may be said about the Sultan of Turkey in relation to Mahommedanism. The time of the disintegration of these systems is not far. On every side there are signs of mighty changes coming. But the end will not come so long as the heads of these tremendous forces in the religious world retain the places which they occupy at present. The power of the evil, like the poison of a cobra, lies in its head. One reason why hell is so powerful is the fact that all that is bad there is embodied in "the evil one." There is no want of organization in hell. Evil spirits have a head—even Beelzebub the chief of the devils. And it is possible that the future shall witness the up-rise of an antichristian power more formidable than any thing which has appeared in the past. And it appears from the teaching of scripture that the errors of the great apostacy of the latter days will also be embodied in an individual under the name of Antichrist. It is this complete organization which imparts permanency to false systems. Error can hardly live without it. But as sure as God is in heaven it shall be destroyed, for truth must finally prevail and Jesus must put down all rule and all authority and power.

ADELPHOS.

ACTUAL CHRISTIANITY.

(Communicated.)

CHRISTIANITY with many is only a notion. Of the inward, supernatural, spiritual life, created and sustained by the Spirit of God, they have no realization, Of the complete self-renunciation and absolute reliance upon the definite promises of God as the condition of this life, they have no just idea. Of the instant, unfaltering obedience as the immediate and indispensable fruit of this faith, they have no conception. And of the direct indubitable witness of the Holy Spirit to the divine righteousness of this faith, they have no experience. Whatever their attainments in scientific knowledge, their spiritual culture is a complete failure.

The pupil, who did not comprehend the carrying and the borrowing of ten, would not be taught to memorize a few Mathematical formulas, and then be passed as a Mathematician. He must go through the actual experience of the calculations himself. This is common reason. But, amazing as it may seem, contrary to both reason and revelation, a person without any actual Christian experience is termed a Christian on submission to a few Christian formulas. And this unreasonable practice is commended to mankind as the religion that Jesus Christ instituted!

Is it any marvel that a moral public mind revolts from such a sacrilegious pretence? God has said concerning those "*Having a form of godliness, but denying the power thereof*: FROM SUCH TURN AWAY." (2 Tim. 3: 5).

This lamentable misapprehension of Christianity results from the lack of proper method in obtaining a knowledge of Christianity. Method is necessary to success in any thing. Wherever there is activity there is method. And the suppression of normal method is the destruction of the normal activity.

Before methods of study and classification were observed, but little proficiency in scientific knowledge was made. It is said that Aristotle taught the Greeks how to acquire knowledge; and Demosthenes, how to communicate it. Egyptian hieroglyphics excited only confusion of mind until keen-eyed Champollion discovered their method; then they spake a wonderful dynasty, its daring and doom.

Much in the same way do the Scriptures confuse the mind until their method is accepted. For the want of this, many brilliant minds have totally misjudged and mistreated the Bible to their own demoralization and destruction.

The key to spiritual things is the Spirit. The Bible is written "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2: 13, 14). Intellectual pride must succumb to spiritual supremacy.

Even most Christians feel the need of a more simple and successful method of spiritual progress. Teaching in the Sabbath school is, for the most part, fragmentary. The same may be said of the pulpit. The absence of obedient practice on the part of the hearer, largely accounts for this want of system in spiritual culture. And, again, the absence of definite teaching leaves the hearer with religious views instead of Christian, immutable requirements—indispensable steps in Christian culture. As the mathematician is made by intellectually apprehending and actually calculating mathematical problems; so the Christian is constituted by spiritually apprehending and actually performing by faith the requirements of spiritual problems.

Advancement in science is made only by *intellectual* practice; likewise is progress in spiritual culture made only by *spiritual* practice. Until penitence is felt and repentance practised further progress becomes impossible. Forgiveness of sins and regeneration cannot exist except as the *sequel* of repentance. And Christian manhood (Eph. 4: 13) can never be realized before the hindrances to Christian maturity are removed by the acceptance of entire sanctification.

The want of the church is definite, systematic teaching and instant, complete obedience to gospel requirements. Works on systematic theology abound. Systematic theology *applied* is the present need. But the ponderous volumes read by clergymen, are beyond the reach of the masses.

The Catechism meets the want. The want is very great. The absence of definite Christian reliance and the lamentable lack of Christian activity upon the part of most professing Christians, reveal the alarming neglect of true catechetical training. Many besides a general desire to go to heaven after death, can give no reason for being members of a church. Of the characteriizng doctrines and polity of their church, they have but a dim idea. And in the direct work of saving souls from sin, they show no interest. The remedy lies in catechetical, spiritual training.

The great religious reformations have been marked by diligent catechetical training. Luther seeing "the gross ignorance of the people in religious things led him to prepare the Larger and Smaller Catechisms" in 1527. Calvin, in 1536, published in Franch the Geneva Catechism; and in 1538, issued it in Latin. "It was translated into other languages and adopted in the reformed churches of Switzerland, France, England, Scotland, Hungary and the Netherlands.

In 1562 the famous Heichelberg Catechism was published; and it was approved by the Synod of Dort and became the standard in the Reformed Church in Europe and America.

The Reformation lived because the people, parents and children, were indoctrinated. The pions Spener wisely says: "Catechizing is as necessary to the church as any other religious agency can be."

The Primitive Christian church trained her converts. Chrysostom and Cyril of Jerusalem

were catechists. Origen in the school at Alexandria, was a catechist. This school had neither building nor endowment; but it developed Christian converts, confining its instruction to the experimental doctrines of simple faith. The first authentic account of this school dates A. D. 180; but Jerome thinks it was founded in the time of St. Mark. From a school of experimental Christianity it developed into a theological seminary and expired a school of philosophy in the fourth century—the line not infrequently purssued by individuals in these days.

The great Wesleyan reformation was also characterized by catechetical training;—the thing so much needed to preserve and perpetuate our modern revivals. Richard Watson prepared a catechism in three grades to suit the different stages of advancement among the students of Methodism. This was used by the Methodists in England and the United States until 1848; when the General Conference of the Methodist Episcopal Church ordered our present catechism which was adopted by the General Conference of 1852.

The Methodist discipline makes it the duty of parents and ministers to see that the youth of the church are instructed in the Methodist catechism. A thorough knowledge of the catechism is indispensable to Indian Methodism. Without this, differences on doctrine, dissension, and apostacy, are certain to follow: My people are destroyed for lack of knowledge; because thou hast rejected knowledge I also will reject thee (Hosea 4: 6); "But this people who knoweth not the law are cursed" (Jno. 7: 49).

The Methodist catechism, No. 3, contains a clear statement of Scripture doctrines, with a few outlines of church polity. Let every one who has any interest in Methodism or any desire to know what Methodists believe, send to 42 Medow Street, Bombay, for a Methodist catechism. The agent, Rev. D. O. Fox, will take pleasure in supplying every body with any Methodist literature.

For two annas any one may have a concise statement of the principles that have supported a revival for more than a century. "Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another." (Col. 3: 16). S. P. J.

[Letters intended for the *Bombay Guardian* should in all cases be athenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

A SLIGHT CORRECTION.

Sir,—In the Guardian of August 22nd I find a letter from W. E. Robbins containing statements concerning the Telugu Mission and Christian Orphanage which for me not to correct would be to be unfaithful to some of my friends. The first error is in conveying the impression that two laymen "are pledged to share mutually the poverty or riches of the Lord." All these brethren were pledged to is found in the Constitution of the Christian Orphanage found in the "Second Report" recently issued.

The quotation Mr. Robbins has made is from our "Mission Regulations" and applies only to effective missionary workers in the Telugu Mission.

Secondly I must correct the statement concerning the contributions of these laymen and "our charge" mentioned. Mr. Robbins says these laymen give more than one half the expenses of our work and one charge gives a good share of the remainder. The following are the facts. In two years and six months we have received about Rs. 10,200. Of this amount, one of the above mentioned laymen has contributed Rs. 2971, the other Rs. 298-4-0, and the "one charge" referred to, Rs. 426-8-0, total Rs. 3695-12-0 or a little more than one third the total amount of our expenses.

We like Mr. Robbins' suggestion concerning the formation of associations of laymen who shall pledge themselves to support more of our brethren in native work. But such is not our plan of procedure. *No person on the globe* is *pledged to us to give us one rupee* in *the present or any other month.* May the Lord help the Methodists of India to turn loose four or five more of our brethren among the heathen this year and thus settle the great problem of our work.

C. B. Ward.

Open Air Preaching in Calcutta.

Mr. Editor,—In my last letter I promised to send you a short account of the Street preaching which was carried on in Wellington Square. I call it "street preaching" not because the meetings were ever held in what is commonly meant by street, but because Squares and Gardens do, if I mistake not, come under the definition of "street" in the Penal code of India. As we were coming home from the Calcutta conference which was held at Mr. Gillan's house soon after the beginning of the year, Dr. Thoburn and the writer had some talk about the desirability of starting meetings in the above square similar to those which were held in Beadon Garden. Soon after that Dr. Thoburn, Messrs. Oakes and Stone directed an attack on the Camp of the enemy. Several ladies and gentlemen who were members of Dr. Thoburn's church rendered much help in the way of singing. Many of them attended the meetings evening after evening without interruption until they were brought to a close by an order of the chairman of the Calcutta Municipal Council. Seats were provided for ladies, forming a Square, in the midst of which stood the speaker on a small box. Hindoos, Mussulmans and Christians crowded night after night to hear the word preached. At first addresses were delivered in Hindoostani and English. After a while the Hindustani was dropped and the meetings were conducted entirely in English. As I knew that many used to frequent the square who did not know English the writer and other friends commenced services in another part of the grounds. These were conducted chiefly in Bengali. Mr. MacDonald of the Wesleyan Mission a young missionary, who has a wonderful command of colloquial Bengali and whose soul is all on fire, rendered great assistance not only by taking part in the services himself, but also by bringing with him, again and again, a choir of Bengali singers and two or three Bengali preachers. In another corner of the square the Hindoos and Mussulmans got up a meeting, which, as some said, they held in opposition to the Christians, but they themselves said that they only gathered together for the purpose of preaching morality and to practice speaking in public.

Mrs. Amanda Smith was in Calcutta then. She often preached and prayed in the open air. Although I have never been of the opinion that it is proper for ladies to speak in public, yet sister Smith spoke with such power, and I felt that she was doing so much good that I was almost entirely disarmed of my opposition to women speaking in public. As might be expected, the anouncement that an African lady was to preach there brought larger crowds than usual to the spot. One evening when she was praying some evil disposed persons who were standing among the crowd of listeners outside the benches, began to disturb the meeting. The attitude of those who were disposed to persecute made sister Smith exceeding importunate in prayer to God on behalf of the unconverted. I shall not soon forget how mightily she pleaded with God for a greater outpouring of the Spirit. It did seem as if the windows of heaven had been opened for showers of blessing to come down on the hearars of the word.

About this time some Mahommedans wished to have a discussion with a native evangelist. They crowded around him in large numbers, and I believe that they threatened to beat him. The police interfered, and told the Hindoos and Mussalmans that they would not be allowed to hold meetings in that square any longer. This was a great mistake on the part of the police, for, instead of producing peace it only caused discord and discontent. Those who had been refused permission to speak were much enraged because they thought that the police was partial to the Christians. In order to give vent to their anger they tried to stop the Christian preaching, and one evening when the writer was going out of the square they came after him in large numbers, began to pull my coat behind and push me about in a way that was very unpleasant to me and disgraceful to them. This kind of treatment however did not discourage me. I determined to go there again and did go either the first or the second following evening. They assumed the same attitude as before, but fortunately a young man who was one of themselvas named Surandra Nath Bannarges (not the editor of the *Bengali*) ran before them with uplifted hands and gave them a splendid lecture something to the following effect:—Oh you cowards! What do you want to do? Why do you annoy the missionary in this way? You know very well that you can do anything you like to the missionaries without any fear of being punished for it; and therefore you think yourselves very courageous because you can shout and run after them in this fashion. You think that you disgrace them, but you are greatly mistaken; you only disgrace *yourselves*. Therefore don't be so cowardly. Keep quiet, and let them go on with their work." This had a very good effect on them. They did not trouble us after that, and allow me Mr. Editor, to give an advice here between brackets, to others who may be engaged in work of this kind. If they are persecuted let them suffer it patiently as faithful disciples of a blessed Master who endured the contradiction of sinners and who, when he was reviled, reviled not again. It is very painful sometimes to endure it; but if one has sufficient grace to suffer trials of cruel mocking with meekness, let him do so, for it will not only bring down a blessing on the persecuted, but it will also produce sympathy in the hearts of many, from whom he would least expect it. About the same time I saw the Hindoos and Mussulmans do a thing that I have never seen them doing before in any part of India. They *bought* scriptures from us for the purpose of tearing them up. As soon as we saw them doing that we did not offer any more scriptures for sale, nor did we give away any tracts. One evening when walking in the square I saw the leaves and covers of the English New Testaments which were sold the night before, lying about on the ground all torn and thrown away as waste paper. Seeing the dishonour which was thus done to the God who gave us the scriptures I was so much grieved that I could eat every leaf and every bit of paper that was to be seen on the ground if I could thereby compensate to any degree the dishonour which was shown to him who died for me. But afterwards I found out that it was done not so much from any hatred to Christianity as from a desire to have revenge on the Christians because they thought that the police had been partial to them.

After a week or thereabout came the celebrated order of the Comissioner of Police prohibiting all preaching in the squares of Calcutta unless we had special permission from him. The order was shown to all the missionaries who used to preach in the open air; and I believe that every one who saw the order desisted from preaching till they would have an interview with the Commissioner himself. On the morning of the day following that on which the order was issued, Mr. Thoburn, Mr. K. S MacDonald and the writer went severally to the Commissioner of Police to obtain his permission to go on with our work as before. I shall not say anything here about the conversation that took place between him and them, since that, if I rightly remember, has been made

known to the public in more than one form. But what did transpire between him and myself has not been made known to the public, for I purposely abstained from writing to any of the papers about the matter while our case was pending in the magistrate's court. Therefore it may not be amiss to say a word about it here. On the above mentioned morning I met Mr. Harrison at his office and asked him for permission to preach. There was no objection on my part to his calling it a license or any other name he might be pleased to give to it. All I wanted was liberty to preach the gospel in the squares. But he would not give his permission in any form. "There is a proposition" said he "on the paper before me to stop the preaching in all the public squares. It is to come before the Municipal Council next Thursday in this room. If the proposition be carried at that meeting, you see I cannot give permission to any one to preach." I told him that I had no objection to abstain from preaching till the members of the Municipal Council would meet. At the sametime I gave him to understand that if such a proposition were passed and an order based upon it prohibiting preaching in the squares, were issued that I could not obey it. "I hope you will" said he. "You know that the powers that be are appointed of God and you ought to obey them." "The powers that be can overstep the limits of their jurisdiction" was my reply. "In this matter the path of duty is clear to me. I tell you now I am going to obey the dictates of my conscience, and my conscience tells me to go on with my work." The first order was not enforced. A row occured in Wellington square which had nothing to do with the preaching and this made the Commissioner issue a second order. This was disregarded by some of the missionaries. Then came the trial which lasted for several weeks as most of your readers know. As for myself I felt perfectly justified for having disobeyed it, because the police had interfered with us again and again on the street, and also on the maidan. Were we to be driven from the squares also? And I ought to have mentioned that Mr. Harrison said, in the course of the conversation I had with him, that the first order prohibiting preaching in the squares was applicable also to Bazaar and street preaching. Fortunately for us it turned out that the order was *ultra vires* but even if it had the sanction of law I would have taken just the same course.

X.

NOTICES.

Appointments for to-morrow: Dean Lane: 11 A.M. S. P. Jacobs; 6 P.M. D. O. Fox.—Mazagon: 11 A.M. D. O. Fox; 6 P.M. Geo. Bowen.—Grant Road: 8½ A.M. R. Sharman; 6 P.M. S. P. Jacobs.

English speaking natives as well as Europeans are cordially invited.

N. B. The Leaders and Stewards' meeting will be held at 7-30 P.M. on Monday.

The quarterly Love-feast will be held at Grant Road, 7-30 P.M. on Thursday, Sept. 29th.

S. P. Jacobs.

Bombay Missionary Conference.

The monthly prayer meeting in connection with the Conference will (D.V.) be held in the Methodist Church, Grant Road, on Tuesday the 27th inst., at 8 P.M.

Baptist Church. (Bellasis Road, Byculla.) The Rev. W. R. James of Calcutta will (D.V.) preach for the last time to-morrow evening at 6 o'clock.

Subject:—"The Coming King and the Coming Kingdom." All are cordially invited.

The Rev. Buchanan Blake B. D., will (D.V.) deliver a lecture in the Hall of the Free General Assembly's Institution, Khetwadi, to Educated Natives on Sunday the 25th inst., at 8 o'clock P.M. *Subject*:—The future life—its nature.

Bombay Temperance League.

The monthly district meeting of the League will (D.V.) be held on Monday the 26th inst., at 8 P.M., in the hall of the Zenana Mission House, Girgaum (lately Major Oldham's). Col. Van. Heythuysen will preside and Major Oldham and others will address the meeting. All are cordially invited.

Received for the Orphanage under Rev. C. B. Ward, from the Dhurmtollah St. M. E. Sunday School Missionary Association, Calcutta Rs. 50.

Epitome of News.

Saturday, September 17.

—*Times of India*; Parsee spirit world: These eighteen days of the Doslan festival are held sacred to the memory of the dead, and are spent in prayer and ritual, in fasting, rejoicing and feasting. The spirits of the dead are supposed for this short time to revisit their earthly abodes, and to live again among their relatives in order to see for themselves "who," of those left behind, "revere them, who love them and cherish them, who praise and adore them still." It is not a little singular, in these times of progress and scepticism, that these shrewd men of business, who form so important a section of the Bombay community, should withdraw for several days from their offices and cotton-mills, their shops and godowns, to devote themselves to the pious duty of entertaining relatives from the spirit-world. The Parsee belief corresponds with the prevailing sentiment of their Hindoo neighbours at the time of the *Shradhs*, when they also welcome their *Pitroos*, or "elders," to their households. But the idea is not actually borrowed from the Hindoos, for it is to be found in the Furvurdeen Yesht, an important chapter of the *Zend Avesta*, which relates to the adoration of *Farohars*, or holy spirits. These *Yeshts*, though not the composition of Zoroaster himself, and though mere poetical allegories of what may be called the Parsee mythology, are written in the most ancient style of the Zend language, and are held as high authority in matters of the Zoroastrian faith. It is the general Parsee belief that *Farohars*, or spiritual counterparts, are created not only of human beings, but of all living beings, and not of all living beings only but of the whole inanimate world. Thus the spirits of the towns are now supposed to be revisiting the towns, the spirits of villages the villages, those of the streets the streets, those of the temples the temples, and those of the household the household. Zoroaster taught a respectful recognition of all other beliefs based on the worship of one true God, excluding, of course, idolaters. The Zoroastrian faith is, he said, "the best, but there are others better than the rest," and the names of many non-Parsee *Farohars* are given in the *Furvurdeen Yesht* as worthy of remembrance and adoration. The whole *Yesht*, including the list, is recited by Parsee priests during the present holidays, and occupies more than an hour in delivery. But as the Zend language is understood by none, the recital is a mere matter of form to the family groups surrounding the priests.

—The Alberg Tunnel, which was visited recently by the Emperor of Austria, will, it is expected, take four years to finish. Its length will be 10,270 metres, or under seven miles. The Gothard Tunnel is 14,900 metres or nine miles long. The Mont Cenis Tunnel 12,333 metres, or not quite eight miles. The cost of the St. Gothard Tunnel was at the rate of £400 a yard, while that of Mont Cenis cost two hundred and fifty pounds per yard. It is estimated that the Arlberg Tunnel will cost about £160 a yard, the total outlay on it being calculated at nearly a million and three-quarters sterling. The entrance to the tunnel on the east or Tyrol side is about 4000 feet above the level of the sea, while on the western or Vorarlberg side the height is nearly 3,700 feet. The Ferroux system of boring is employed, the same as was adopted in the St. Gothard Tunnel. The blasting is effected by dynamite, in charges of half a hundred weight at a time.

Monday, September 19.

—The *Statesman* learns that in consequence of certain enquiries now being prosecuted with regard te the Transport Department, that two of the clerks, G. W. Showell and Francis, who worked under Colonel Lowe, have been sent up to Kurrum by the police to explain a number of items discovered in the books of the contractors now under seizure. It is pretty generally known that the claims of the Transport contractors against the Government of India amount to nearly 80 lakhs of rupees, and it has been reported that Colonel Trevor recently offered one contractor ₹25,000 in full discharge of all demsnds for a claim of ten lakhs, which the latter preferred. The books which were seized showed sums rising from ₹300 to 5,000 specially marked as "sugar to the sircaree." This led to enquiries, and in Colonel Lowe's office particulary a *hoondee* for ₹300 in favour of Francis was traced. Showell being head-clerk and Francis his accountant, the authorities have refused to accept their explanation as satisfactory, and every effort is being made to fathom the mysterious entries in the contractor's books.

—We understand that the State Railway between Neemuch and Nusseerabad will be completed by the 15th October.

Tuesday, September 20.

—The Str. *Ravenna* arrived with the English mails of Sept. 2nd on Sunday the 18th, at 5 - 30 p. m. making the quickest transit ever made.

—*Overland Mail:* Amongst the deaths recorded this week are:—Lieut.-Col. R. G. Kennedy, B.S.C.; Lieut.-Col. S. Long; Capt. H. Savile; Mr. A. H. Cocks, C.B., late B.S.C.; Mr. C. L. Kenney; Rev. T. G. Hall; Rev, G. W. Holland; Hon. Lady Coghill; and Vicomte A. Dupart.

The financial delegates. Messrs. Bourke and Valfrey, have reached Constantinople, and the preliminary meeting has been held.

The Minister of Public works has given orders for surveying a direct railway line from Naples to Rome, *via* Gaeta and Terracina. The projected route would shorten the journey by three hours and a-half, besides being of considerable strategical importance.

—The will of the late Dean Stanly was proved on Aug. 27. The gross value of the estate is sworn as 84,291*l.* 6*s.* 2*d.*, the net value being 83,948*l.* 2*s.* 1*d.*

—Dr. Close, Dean of Carlisle, has resigned his preferment, under the provisions of 36 Vict., chap. 8. The dean was appointed to the Deanery of Carlisle in 1856. He was born in 1797, and is therefore eighty-four years of age. He has been in bad health for some time past, and is now staying at Malvern.—

—Sir John Lubbock delivered his presidential address at York, on Aug. 31, before the members of the British Association, now assembled in that city. He congratulated the Association on having reached its fiftieth year, and his address consisted mainly of a review of the progress during the last fifty years in the various branches of science. Beginning with the subject with which he is most familiar, that of biology, he said it was estimated that whereas in 1831 not more than 70,000 animals had been described, now the number was at least 320,000. The theory of spontaneous generation, resulting in the discovery of germs, had had its influence upon surgery, and further

researches would probably discover methods of stopping the sources of disease. In the period under review—to indicate illustrations from various sciences—most of the gigantic animals revealed by geology had been described; spectrum analysis had protrayed the composition of the heavenly bodies; the mechanical equivalent of heat had been determined; electricity had made astonishing development; photography had been discovered; mechanical science had made wonderful strides owing to the new processes in the manufacture of iron; and it was within the last fifty years that our railway system aud our steamboats had been constructed. But great as had been the triumphs of science during the last half-century, he expressed a confident hope that more unexpected and brilliant discoveries would mark the next half-century. The one great lesson which science taught was how little we yet knew and how much we had still to learn.

—The Royal Humane Society have awarded the silver medal to Major H. W. Senior, Bengal army, for his gallant conduct in saving several Assamese from drowning in the river Barsack, in Cachar.

Wednesday, September 21.

—*Bombay Gazette*, in an obituary notice of President Garfield: In bestowing the appointment of Collector of New York, President Garfield only exercised the power given him by law, in nominating a friend of his own to the post. This gave great offence to Mr. Conkling, the leader of the Republican party in New York, who wished to have one of his friends appointed. As the nominations of the President have to be confirmed by the Senate, Mr. Conkling made use of his influence in that body to prevent the President's nominee getting the requisite sanction. The consequence was that for three months there was a "deadlock" in the Senate, and all business was interrupted. The President remained firm; and after three months of ineffectual opposition, Mr. Conkling and his collegue for New York resigned their seats in the Senate, and the President's nominee was confirmed. This successful attempt on the part of President Garfield to withstand dictation at the hands of the party "bosses," as the leaders of party are styled in America, raised General Garfield in the opinion of his countrymen. Two other important transactions will always be remembered as connected with President Garfield's short administration of office: one, the successful conversion of the 5 and 6 per cent. bonds into a 3½ per cent. loan. The 6 per cent. bonds amounted to about $200,000,000 (£40,000,000) and the 5 per cent. bonds to $440,000,000 (£88,000,000): the saving of interest, therefore, of 2½ per cent. on the former amount and 1½ per cent. on the latter is of some moment. This conversion, the supposed necessary legislation for which took up a large portion of the time of the last Congress, to the detriment of other important business and to the great inconvenience of trade, has been settled in a few months by the Secretary of the Treasury appointed by President Garfield, without any recourse to legislation. The other matter we refer to is the settlement of the dispute with Great Britain as to the fishing claims. General Garfield therefore, though bearing office for only four months, leaves his mark on the historical pages of America's financial and political history, as well as in the story of her home administration, in which he successfully resisted party domination. President Garfield won the deep regard of his countrymen by the integrity, simplicity, and firmness of his character, and his death is indisputably a great loss to his country.

—The death is announced, at Surat, on the 17th instant, of Mr. Syed Hassain Edroos Sahib, C.S.I., and member of the Bombay Legislative Council; at the age of 57 years.

—*Times of India*; Mooltan, 20; A serious riot broke out in the city to-day about the cattle slaughter. Some murders are reported. Business is suspended, and troops have been applied for.

—The news that Kudus Khan has succeeded in placing himself with a force between Kandahar and Herat, thus imperilling Ayub's retreat, has been confirmed from Cabul and from Kandahar as well as from Herat, *via* Persia.

—*Evangelical Christendom*: We have lately had news of German bellicose inventions, which are worth noting. Essen is the seat of Krupp's great foundry. Krupp was fourteen years of age when his father, who drove a small iron trade, died, leaving no fortune. The widow told her son that he must give up school and work for the family. He set to work manfully, and made a *lingot* of steel, which was made into bars. These a workman sold at Dusseldorf, travelling thither and back on foot. A small sum was thus gained for a few days' food, and Krupp made some more steel. Now his establishments contain many thousand workmen, and above fifty miles of railway for fifteen locomotives to carry the metal in its various forms from one part of the premises to another. Every precaution is taken to prevent strangers penetrating into the works. All employed must enter by a single door, and no man is admitted unless he is known by the doorkeepers. Notwithstanding the success of his cannons in 1870, Krupp says, "Our artillery is not yet good enough." He made an improved model; it was refused. He made one better still; refused. He persevered, and his third and best has been adopted, and the whole Prussian artillery is now renewed. Shells have also been revolutionized; they now contain a pile of missiles in the form of cog-wheels with explosive matter in the centre. When they explode all the teeth are projected, and instead of thirty or forty fragments 250 carry death and destruction around. "Pray, pray for peace to be preserved," says our informant. How much better to change the dispositions of an enemy than to cut him off!

Thursday, September 22.

—*Indian Churchman*: We have read, with much pleasure and interest, a pamphlet of ten pages, intitled 'Saloon Visiting in Calcutta" It contains a modest record of good and noble work done amongst the sailors who come to the port of Calcutta. We are not aware whether the ladies who are engaged in this labour of love and charity are Americans, but the title of the pamphlet prepares us to find that the work was suggested by Dr. Thoburn, in consequence of the success attending similar efforts made by 'our sisters in America.' For the word 'Saloon' we must substitute the less elegant, more expressive 'Bazar Grog-shop' to obtain an idea of the courage and devotion required for this 'visiting.' The habit which sailors have of collecting in small parties at bars and liquor-shops, and in greater numbers, alas, on a Sunday, gives the visiting ladies an opportunity of carryinng the war right into the enemy's country. A short and simple Service of hymn and prayer at the door of, or often within the grog-shop has, we are glad to see, been a fruitful means of drawing the attention of the men to the higher claims of religion. The counter-attractions of two well-appointed Coffee-Houses in suitable localities have been very successful, while the Tea-parties for Apprentices, that used to be given at the residence of the former American Consul, have been carried on, we are glad to find, with good result by an English officer, whose invitations to tea, followed by a Bible-reading, every Friday Evening are gladly accepted by many.

—Press Commissioner: Messengers from Kandahar report that Ayoub moved the Kabuli regiment outside the city on the 17th inst. A few days previously a considerable number of them deserted to the Amir; since which they continue to desert in small parties.

Ghazis are said to be collecting round Ayoub, who has ordered that they shall be regularly paid and rationed.

A regiment raised in Tirin, Dehrawud, and Zemindawur has arrived in Kandahar.

The feeling in Kandahar is reported favourable to Ayoub, while the Kabuli army is equally staunch to the Amir.

There is a rumour that the Turkistan army has risen against Sirdar Ishak Khan on behalf of Mahomed Jan and other prisoners.

—The Str. *Gwalior* with English Mails left Aden for Bombay Wednesday 6 a. m.

—*Times of India*: The French Government, we are told, has reassured the Bey of Tunis that France has no intention of occupying Tunis. This may refer either to the city of Tunis or to the country, but most probably to the former, and as the occupation of the city would absorb a great many troops we can quite understand why there is no intention of occupying it for the present. But should the French Government at any time think fit to take that step, their present assurance would certainly not be allowed to stand in the way, any more than the assurance given to England that France had no intention of annexing Tunis. France first violated Tunisian territory in order, as was alleged, to punish some turbulent tribes who threatened the peace of the Algerian border, but before any of the European Powers had time even to remonstrate, the French had extracted from the Bey by force conditions which are tantamount to making Tunis a French province, for French troops are to garrison certain advantageous points in that country, and France is to control its whole foreign relations. Thus the country is bound hand and foot to France, and should the latter at any time think it expedient to change the French Administrator at Tunis into a French Governor-General, there is absolutely nothing to prevent it. Like Russia in Asia, France is gradually creeping eastward, along the north coast of Africa, and it is not without good reason that the Porte has strengthened the defence of Tripoli by reinforcements of Turkish troops.

—Same: The Mooltan riots are now quelled, but not before they had assumed very serious proportions. Hindu temples were fired, as were also Mussulman mosques, and Korans were burnt in a conspicuous manner. Two beautiful mosques and the chief Hindu temple are stated to have been completely wrecked, and all trade for the present is suspended. Quiet was only restored on the appearance of British troops upon the scene, and these are now patrolling the city. The whole arose out of the usual circumstance which incites Hindu against Mussulman, namely, the slaughter of cattle, together with the importation of beef and the alleged unnecessary parading of the same before Hindus.

—Same; Poona, 21: The Fine Arts Exhibition and Agri-Horticultural Exhibition were opened to-day by his Excellency the Governor in the presence of a large and representative gathering.

—The will of the late Rev. Dr. Macpherson has been proved by the executors, Messrs. George Morison Macpherson and Patrick Chrystal. The personalty was sworn under R39,400.

—A water-spout was seen yesterday morning moving across the entrance of Back Bay.

Friday, September 23.

—*Times of India*: The *Times* of the 27th ultimo devotes three columns to a description of what Mr. Hormuzd Rassam has recently accomplished during eighteen months' exploration in the Tigro-Euphrates Valley, and what he has accomplished proves to be of surpassing interest and importance. "The year 1874," says the *Times*, "began a new era in Babylonian explorations, for from that time on there has been a continuous flow of inscriptions and records from the treasure-house of the city; and we now know much more of the popular life of Babylon and its people than after years of study we have been able to ascertain regarding Nineveh from monuments and records." From the ruins of the kings' palaces Mr. Rassam has got fragments of historical inscrip-

tions of Nebuchadnezzar; a *précis* of the history of the last days of the Babylonian Empire down to the fall of the city before Cyrus; a royal record of the Persian conqueror; and, an inscribed record of Alexander of Macedon, the last conqueror who entered Babylon. Mr. Rassam has achieved another triumph in discovering the ruins and records of a city the traditions of which go back to antediluvian days. This was in the mounds known by the Arabs as Abbu Hubba, where after working away for a time, he unearthed a great temple delicated —"To the Sun-god, the great lord, dwelling in Bit-Parra, which is within the city of Sippara." This is the great temple of the Sun-god, "the House of Light" in the Holy City of the Chaldeans. Of this city he has also discovered records twenty-seven centuries after they had been buried, and the writer in the *Times* might well say that "such a discovery as this almost makes us inclined to dig on in hopes of finding the most ancient records buried there by the Chaldean Noah." To the philologist and the geographer these discoveries are of the highest importance, but most of all are they so to the historian, to whom they are simply invaluable.

—The same, on the Poona Fine Arts Exhibition: The exhibits this year are of about the same number as on the last occasion; but the water colours are in large proportion. Several artists have been lost to Poona of late, notably one or two who painted with a strong grip of their theme, and whose works were always attractive. Native artists as usual have come forward in goodly number, but it is to be regretted that they do not give us a few scenes of native domestic life instead of continually going in for landscapes, or the banks of some sacred river, or a modest looking Hindu lady with a rich embroidersd *saree* and gigantic nose-ring. Vigour and originality are less apparent than dainty completeness of execution; and there is undoubtedly here work which would not have been admitted were merit the only recommendation. On the other hand, there are many works exellent in composition and colour, and there are others which are full of promise.

—The death of Dr. Barbero, Roman Catholic Bishop of Hyderabad, Deccan, at Hyderabad last Sunday morning, suddenly, is announced.

—*Times of India*: News has been received of another attack by Afridis on the quarter guard of the 3rd Punjab Cavalry stationed at Kohat. Three men are said to have been killed and eight wounded. The Afridis escaped.

—Press Commissioner: A messenger from Kandahar with news to the morning of the 20th states that the Ameer has moved his camp to Karez-Nico, six miles southwest of the city and nine miles from the former position.

—Deaths last week, 418. By cholera, 16.

—Fall of rain, to date, fort 76 in. We have now reached the average total fall for the season.

—The *New Dispensation* would give Christ a place in the Hindu pantheon: When the venerable sage, Veda, came down from the Himalaya to marry the beautiful Purana in Brindaban, there was a warm controversy among the guests, as is usual in all Hindu marriages. The learned Pandits on both sides took up the vexed question whether Jesus was entitled to a place of honor among the distinguished guests. Some were for giving him the highest place in the assembly, and recognising him as the most genuine Kulin among Yogi Brahmins, while others, forming by far the overwhelming majority, held that Jesus being a Yavana and a member of the 'unclean' races, should not be allowed to defile the sacred assembly by his presence. The problem seemed difficult, and there was an abundance of quotations from scripture and tradition and also references to genealogy and chronology and ethnology, and there was no end of wranglings and quibblings. Certain important arguments were adduced in the course of the debate, which at last served to bring it to a close. These were the venerable Rishi-like appearance of Jesus, his serene temper, his exalted *advaita yoga*, his 'going to the mountains to pray,' his life in the desert; these were said to prove conclusively that Christ was a Devarshi and not a Yavana. "Sadhu, Sadhu," shouted the whole assembly and all parties by unanimous consent voted Jesus to the highest seat among the Dvijas, and thus a great and disputed question was finally and authoritatively settled, and all Hindustan bowed before Rishi Khrista, the Brahmaputra, or Son of God.

Bombay Gazette; Lahore, 22: The ill-feeling a long time existing between the Hindus and Mohamedans of Multan broke out into a serious riot on the 19th inst. The authorities allowed beef to be brought into the town by the old route, which has been closed since the ill-feeling commenced. The Hindus would not permit any beef to be brought in, and attacked and badly wounded a butcher bringing in beef. Two policemen were overpowered, and afterwards an inspector, with a dozen constables, were beaten off. Large crowds assembled. The Hindus attacked the Mahomedan mosques, and set fire to the Korans and the prayer carpets and religious books. The Deputy commissioner, with police, went to the scene of the disturbance, but could not control the mob, who jostled him and wounded a police inspector, who was with difficulty rescued, and took shelter in the fort. The Mohamedans then rose and burnt and destroyed the Hindu temples, outside the city and on the canal banks.

About 10 o'clock in the morning the troops were called out, and took possession of the city gates and thoroughfares, and protected the mosques and temples. The artillery occupied a commanding position. Half the brigade is still on duty in the city; the remaining half is held in reserve in cantonments. Thirty or forty people have been hurt, some severely. One hundred persons have been arrested.

A telegram to-day to the *Civil and Military Gazette* reports all quiet. The troops are still in the city. The import of beef has been stopped. The shops are still closed. Thirteen leading chowdrys of the Hindus and two State Railway accountants have been arrested.

Selections.

EVANGELISTIC WORK AMONG EDUCATED HINDUS.

(*From Report by the Rev. Samual John,* (*May* 1881.)

In this city of Madras, as well as in all other cities and villages containing a large number of Hindus, educated and uneducated, evangelistic work has always been carried on in two different ways; the one by addressing crowds of a promiscuous character in public places, and the other by extensively distributing Tracts, Pamphlets, and Hand-bills written on the cardinal doctrines and teachings of Christianity.

This public preaching or, as it is aptly styled, open-air preaching does not as a rule reach the educated classes, the reason being, that it is invariably done through the medium of the Vernacular languages, Tamil and Telugu.

English speaking men have an aversion to Vernacular teaching or preaching, for they seem to look upon such attempts as not worth their attention. Hence it is not a matter of rare occurence that an English speaking Hindu unavoidably coming into contact with crowds or gatherings addressed in the Vernaculars passes by as quickly as possible. If he stays at all he does so only for a few moments to catch a few words.

This state of things has given birth to a false idea or notion that Christianity is mainly intended for the ignorant and the illiterate, and that Christian Preachers and Missionaries knowing that their claims will prove ineffectual, if practised upon men of cultivated intellect and refined minds, endeavour their utmost to entrap the unlettered clowns and peasants in their meshes. It is not an uncommon thing for Hindus to say that the bulk of the native Christians consists of people belonging to the lower classes of society and that Christianity is a religion that suits the poor, &c.

Notwithstanding the prevalence of this erroneous idea, it is a fact that evangelistic efforts have been put forth for the last two centuries by varions Missionary Societies, for the conversion of the heathen without any reference to sects and divisions. The conversion of a large number of individuals from the lower classes of society does not prove that the higher classes have been neglected. The glad tidings of the Gospel have been announced to the self-opinionated Brahmins as well as to the non-caste Pariahs and slaves.

But of late, the educated classes have been the chief object of care and attention. With a view to reach them directly, public meetings have been held and elaborate, instructive and useful lectures and addresses have been delivered by various missionary brethren. Pamphlets and Tracts embodying Christian truths have been copiously published and extensively distributed among them.

Theism a few years ago set up its standard in this city and succeeded in gaining a few votaries to its faith. Its number gradually diminished, and on several occasions threatened to collapse. However, by the occasional visits of the Bengalee Brahmo Missionaries it is kept up from disappearing altogether. This Theistic movement has neither made any deep sensible impression upon the masses around, sunk in the grossest idolatry, superstition and error, nor have its adherents fully evinced to the outsiders their fidelity to the Brahmoic principles.

Another party has, of late, arisen, who style themselves Materialists or Atheists, venerating the Philosophical writings of J. S. Mill, Herbert Spencer, Baine, Huxley, &c., adding to these the numerous books and pamphlets, sceptical and atheistical, which they receive from Europe and America. These have also formed a nucleus of an association in the heart of the city of Madras, and are busily engaged in publishing a Weekly Magazine called the "Philosophical Enquirer." This scurrilous paper contains criticisms upon the leading facts and doctrines of the Bible as well as on the mythic legends of the Vedas and Puranas.

A question may here naturally arise. How is it that the sympathies of the educated are enlisted on the sides of Theism and Atheism and not on any other? To this it may be replied that an educated Hindu becomes a Theist or an Atheist with little or no cost to himself or others, that is, with very little self-sacrifice. No material change is effected in the Hindu Society; he may live in his own house, move among his relatives and friends without incurring their displeasure, retain his religious marks under the plea of beauty, observe caste distinctions in their full latitude, and though professedly ignoring superstitions and unmeaning ceremonies he may quietly perform them on important occasions, such as marriages, births, funerals, &c., and explain to others that he is doing them not because he approves of them, but for the sake of those among whom he lives. Had the educated man embraced Christianity the case would be, of course, far otherwise. Thus while the two offshoots of the Hindu society of educated men, viz., Theist and Atheist run to extremes and take positions as antagonistic to each other as the North and the South Poles, the main trunk or the body remains in a state of nescience or perfect indifference in regard to religion.

INTERVEW WITH A BRAHMO PREACHER AND MISSIONARY.

During the past month, the English speaking men of this city were somewhat excited by the visit of a Bengalee Brahmo Missionary, known as Pundit Visuvanath Sastri, M. A. Addresses were given by him in different parts of the city, on the evils of caste, on idolatry,

early marriage, widow marriage and several other subjects of importance. While condemning the erroneous and superstitious parctices of Hindus he set forth the religion of the Brahmos as the best of all religions inasmuch as that alone frees man from the fetters of superstition with which every religion is more or less tainted. He further explained that Brahmoism is a progressive religion by saying, that Raja Rammohun Roy the founder of it looked upon the Vedas as infallible, though he raised his standard of revolt against Idolatry. Subsequently Debendra Nath Tagore improved upon it by counting the Vedas fallible and establishing the doctrine of intuitive knowledge, and again further improvements were made by Bauboo Keshub Chander Sen by the abolition of caste, ceremonies &c. In all his lectures delivered to the English speaking men of Madras, I could not help observing, how much he was indebted to Christianity for his refined and elevated ideas concerning God, and His attributes, &c- By way of compromising with other religious systems, he repeatedly quoted the Sanscrit Slogas from the Upanishads, and from the New Testament. While condemning Hindus for their idolatry he charged the Christians with calling a man an Incarnation of the Deity. To be brief, I would say, that Brahmoism from begining to end is a mimicry of Christianity and the reason I think, why these men reject the doctrine of mediation is because they are not alive to the miserable and wretched condition of man as a sinner before God. In all his lectures he did not treat man as a fallen being, but as one who by his own endeavours may please God. I held discussions with this Pundit, both privately and publicly. While conversing with him after the close of one of his public meetings, I remarked, that while Brahmoism, by treating sin lightly suits itself to the proud hearts of men, Christianity treats sin as it ought to be and is, humiliating. The Brahmo thinks that salvation is to be obtained by repentance and consequently within his reach, whereas a Christian feels his utter inability to save himself, in consequence of his miserable condition to which sin has reduced him, and looks to Christ for his redemption; Christ is the centre piece of Christianity. Removing Christ from Christianity is nothing less than annihilating it and reducing it to Theism &c. These words seemed to have affected the Pundit and the Hindus, who were standing around us, carefully listening to our words. The Pundit had no inclination to carry on the conversation any further.

VISIT TO HINDUS.

Visiting Hindus in their own houses and holding personal conversations with them on religious subjects is an important part of my evangelistic work. The morning hours are devoted to this purpose. As the largest number of men are found in Black Town, three mornings in a week are spent in visiting three different quarters of the same, while the other three mornings are occupied in visiting the suburbs. The field of my labour extends at present from the southern limit of Triplicane to the Northern limit of Black Town. Roughly I may say, that the field is five miles in length and three miles in breadth. I do not of course visit those places which are occupied by Muhammadans, East Indians, and Native Christians; nor do I visit the streets and houses which are occupied by ignorant and uneducated people. Conversations are generally held in the front room or hall of Hindu houses which is always set apart for visitors, sometimes in the Pials or outer verandahs, sometimes in the public streets. Difficulties in getting admission into the houses of Hindus are gradually disappearing, as I become more familiar with them. Hindus seldom fail to exercise civility to those who visit them in their houses and more especially to their Gooroos or religious teachers. But in my case, how do they act? Although I am a religious preacher, I am not a favourer of their religious ideas and sentiments. I should state that I have not been disappointed in this. I generally meet with a good reception, though there are exceptions in this as in all other matters. Another feature connected with my morning visits is, that they to some extent help my evening meetings. Since the commencement of this new year I have so arranged my programme of work, that that portion of the city be visited where I intend holding a meeting that evening, and so besides holding personal conversations with them, I avail myself of the opportunity and invite them to my meetings. By this arrangement the desultory character of Hindu meetings is greatly removed, and the morning visits are made auxiliaries to evening gatherings or meetings.

The following are some of the subjects on which short addresses have been read by me at the meetings.

1. Existence of God.
2. Probability, Possibility and necessity of a Divine Revelation.
3. The mode or manner of a Revelation.
4. Tests of a Revelation.
5. Bible is a Divine Revelation (its claims examined.)
6. Genuineness and authenticity of the books of the Old Testament.
7. Genuineness and authenticity of the books of the New Testameut.
8. Divine attributes.

(*a.*) Holiness, (*d.*) Omniscience (*a.*) Love,
(*b.*) Justice, (*e.*) Omnipresece (*h.*) Wisdom,
(*c.*) Mercy, (*f.*) Omnipotence (*i.*) Goodness.

9. Sin.
10. Man's inability to save himself.
11. The doctrine of mediation.
12. The character and teaching of Jesus Christ.

The attendance in some of my meetings, though not so large as I could wish yet on an average has been fair. According to my register, in which the place, subject, attendance and other particulars are entered at the close of each meeting, the total number of English speaking men who attended my meetings during the months of January, February and March, amounts to 552. There were forty-five meetings in all, and so the average attendance at each meeting comes up to 13 nearly.—*Madras Ch. M. Record.*

Miscellany.

—Meeting at Northfield: Mr. Morgan's notes in the *Christian:* We arrived here on Wednesday night (Aug 3), and were kindly met by Mr. and Mrs. Moody, and driven to the Seminary, an elegant brick bulding, delightfully situated on a rising ground overlooking the Conecticut River. All the students are away on their vacation, except a few who are remaining, and who show great kindness and attention to the wants of the guests.

The first familiar face I recognized in the morning was the genial smiling countenance of our old friend Mr. Sankey, with whom I was soon deep in conversation about past, present, and future. Mr. Sankey will most likely come over to England in September, and Mr. Moody will follow a little later; both will bring their families.

The Convention was opened on Wednesday afternoon, at half-past two, in the Congregational Church, which is about a mile from the Seminary, and a little less from the Recitation Rooms, another building at which some of the visitors are accommodated; of these there are, at present, somewhat less than a hundred. Last year the convention lasted only ten days; some hundreds of visitors remained the greater part, and many all of the time. As this one is to last through the month, probably many will come and go, and the number present at one time will not be so large.

On Wednesday, Dr. Andrew and Miss Bonar arrived with Major Whittle from Chicago, where the Doctor had spoken to large numbers. One of his sermons, which made a great impression, was preached in the morning in the Second Presbyterian Church, on Joseph of Arimathea; another was on "Raise the Dead," in Farwell Hall, in the afternoon. At night he preached in the Avenue Church, built for Mr. Moody, from the old familiar words of John iii. 16.

The first meeting here was opened by prayer from Dr. Rufus Clark, of Albany. A praise service of fifteen miuutes followed—led, of course, by Mr. Sankey, —after which,

Rev. Wm. Walton Clark, of Staten Island, gave a Bible-reading on "Assurance," taking for his text John v. 24, which he analysed, dwelling on each of the seven sections of the verse. In passing he dwelt on the difference between the Gospel and the First Epistle of John—the keyword of the Gospel being *believe*, and of the Epistle *know*; the key-text of the Gospel xx. 31, of the Epistle v. 13. Speaking of the Ephesians, he showed that the first three chapters revealed our blessings, and the latter three our responsibilities, the two portions being united by iv. 1, in which, having described the high vocation of the saints, the Apostle beseeches them to walk according to it.

We meet for breakfast at seven; family worship at nine; dine at twelve; general meeting in church at half-past two; supper at six; worship at eight. The intervals are spent in retirement, in social intercourse, or in gathering round Rev. W. J. Erdmann, who undertakes to answer all comers, so far as he is able, and admirably succeeds.

If I give a sketch of the first entire day, it will convey an idea of the Convention so far as it has yet been developed.

THURSDAY, AUG. 4.

At morning worship, Mr. Sankey led the praise, and, the opening hymns having been sung, Major Whittle read and commented on Isa. li., dwelling upon God's righteousness our righteousness.

After breakfast, Mr. Moody met with a few of the leading ministers present, and arranged the following subjects for consideration during the ensuing seven days, Aug. 4 to 10, in continuation of that of Assurance on the previous days:—

Thursday—Communion with God.
Friday—Our Standing in Christ.
Saturday—Power for Service.
Sunday—Dr. Bonar in the morning; Rev. W. J. Erdmann, afternoon; and Dr. Pentecost at night.
Monday—Sin: its Nature, Guilt, and Punishment.
Tuesday—Redemption.
Wednesday—Repentance.

These are, indeed, the rudiments of the faith, but Mr. Moody feels it necessary to lay and keep a good foundation. It may look like going back from last year's Convention, but there is a great deal of the wildest of wildfire, especially in the more newly settled regions of the West, and the only way to prevent perfectionism in theory, and imperfection in practice, is to lay broadly and deeply in men's souls that foundation than which no other can be laid, and which is Christ Jesus the God-man, and his varied offices: Jesus, the Man; Christ, the Anointed Prophet, Priest, and King.

At the afternoon meeting, after praise and prayer, Dr. BONAR, taking up the subject of the day, referred to Exod. xix. and xxxiv., Moses' forty days and nights in the mount, as a remarkable instance of fellowship with God. He noticed the following things:—

I. A sinner in communion with the Holy One.
II. The nature of that communion.
III. Its result—the shining of Moses' face.
IV. The effects of that shining face produced by communion with God, upon the people.
V. Its effects upon the man himself.

After questions and answers, Dr. Bonar said

that in 1843, Robert McCheyne was speaking to a young lady and urging her to yield to Christ She said no; she must have more of the world, and she was determined to enjoy it. He wrote and sent her the verses beginning—

"She has chosen the world
And its paltry crowd;
She has chosen the world,
And an endless shroud!
She has chosen the world,
With its unnamed pleasures,
She has chosen the world
Before heaven's own treasures."

I was mentioning the circumstance at Mildmay, said Dr. Bonar, and wishing that I knew what the history of that young lady had been. After the meeting, a lady came and told me that she was the one of whom the verses had been written. She was then a gay and thoughtless girl; but ten years later she heard of the death of McCheyne, and as she read the verses again, and thought of his anxiety for her, her proud will gave way, and she yielded herself to the Lord. Another person told me she was converted, not by anything Mr. McCheyne said, but by his mere tone and look.

Mr. Moody then asked questions of Dr. Goodwin, Dr. Pentecost, Revs. W. J. and Albert Erdmann, and Dr. Clark, who each in turn added some valuable remarks. A hymn was sung—"More holiness give me," and Mr. Moody said: Not a minister in Scotland but has been influenced by McCheyne. How much a man may do who is in communion with God! Let us pray to be holy. Few can be great, but we all can be holy. I cannot help crying out in my heart, that spirit, soul, and body, we may be wholly the Lord's. Let us now pray for this blessing.

Major Whittle referred to Stephen, whose face was like that of an angel. The people accused him of blaspheming Moses and the temple, but (added Dr. Bonar) communion with God gave Stephen the same shining face as Moses, and thus disproved the charge by identifying both as fellowservants of God.

The meeting closed with praise and prayer.

After tea, Rev. W. J. Erdmann met a number of friends who asked him a great variety of questions, which he answered with exceeding readiness, occasionally asking another to give the answer. At eight, his brother, Rev. Albert Erdmann, gave an elementary address on "How to Read the Bible."

What strikes one so much in all these meetings is the absence of conventional constraint, and the consequent relief from strain and weariness.

TELEGRAPHIC NEWS.

Athens, September 15th: The occupation by the Greek troops of the territory ceded to Greece by the Turco Greek Convention has been completed.

London, 15th: A Convention of the Land League was held in Dublin to-day, at which one thousand delegates attended. Mr. Parnell, who presided, warned them not to confide in the Land Act nor apply to the Land Courts until the League had submitted test cases. He strongly urged united action and adherence to the Land League in order to accomplish the abolition of landlordism.—Resolutions were then adopted approving of Home Rule andthe programme of the Land League.

Tunis, 15th: Owing to the aqueduct which supplies water here having been entirely cut off by the Arabs the supply of drinking water is now exhausted.—It is reported that the Bey intends to abdicate. —The French Camp at Zaghowan is still surrounded by the Arabs, and severe fighting continues. The Arabs have made repeated attacks to carry the camp, but were repulsed.

New York, 15th: The Washingtoh Agricultural Bureau's monthly report states that the average condition of the crop of the 10 cotton States is 72 per cent. in consequence of the drought.

London, 16th: The convention of the Land League, held in Dublin yesterday, adopted also a resolution that the League will never accept the Land Act until those persons imprisoned under the Coercion Act are released.—According to the decision of the meeting of the cotton spinners held at Manchester on the 13th instant, the closing of the cotton mills is being proceeded with.

Paris, 16th: France has agreed to prolong the existing Commercial Treaties for three months.

Tunis, 16th: The aqueduct which the Arabs lately cut has been repaired.

St. Petersburg, 16th: The Trans-Caspian Railway has been completed as far as Kizil Arvat.

London, 17th: At an influential meeting of cotton manufacturers yesterday, it was resolved to arrange to work the mills three days a week only for one month.

Constantinople, 17th: The Ambassadors of the Great Powers have severally presented a Collective Note to the Prote urging the despatch of a Commission of Reform to Armenia.

New York, 17th: President Garfield has again had a severe relapse.

London, 18th: The Land League Convention at Dublin closed yesterday. The greatest unanimity and enthusiasm prevailed among the delegats. The tone of the meeting throughout was violently anti-English. It was resolved to affiliate the agricultural labourers' agitation in Ireland with the Land League, and to protect Irish industries against English.

Paris, 18th: M. Roustan, who lately arrived here from Tunis, has held a conference with the French Ministry.

Tunis, 18th: The Arabs are still showing great activity, and frequent skirmishes are taking place between them and the French troops.

London, 19th: The *Daily News* publishes a telegram in this morning's issue stating that the Bey of Tunis has protested against the proposed occupation of Tunis by the French.—Obituary.—General J. P. Sparks.

Paris, 19th: Negotiations for the renewal of a treaty of commerce with England have commenced. In a speech made by M. Tirard, he said he was hopeful that the treaty negociations with England would be successful.—Sir Charles Dilke endorses M. Tirard's hopeful views.

New York, 19th: President Garfield died at 11 o'clock to-night, exhausted by repeated severe rigours during the last twently four hours.

London, 20th: A difficulty has arisen concerning the arrangement of the Turkish debt, Russia claiming the insertion of the indemnity due to her from Turkey on account of the late Russo-Turkish war. —At a meeting of cotton manufacturers at Manchester a canvass was taken, the result of which was insufficient to warrant a general short-time movement.—Mr. Forster, replying to a memorial, said that the general release of those imprisoned under the Coercion Act in Ireland was impossible at present, in consequence of the continued lawlessness existing in the country.

Now York, 20th: Later particulars respecting President Garfield's death state that he died without a struggle. His wife was with him in his last moments. Twenty-five minutes previous to his death he had been sleeping quietly. He then awoke complaining of a pain in his heart and shortly afterwards expired.—Mr. Arthur, the Vice-President, was sworn in as President to-day.—Great excitement prevails throughout the United States, and business is everywhere suspended.—Queen Victoria has telegraphed to Mrs. Garfield her deep sympathy with her in her affliction.—The burial of President Garfield is fixed to take place on Monday next at Cleveland, Ohio.—Guiteau's guards have been doubled.

Tunis, 20th: The French Government has reassured the Bey of Tunis that France has no intention of occupying Tunis.—A further force of three thousand Turkish troops has been landed in Tripoli.

Stockholm, 20th: The Crown Prince of Sweden was married to-day to the Princess Sophie Marie Victoria of Baden.

London, 21th: The native member of the New Zealand ministry has informed the Government that Maori troubles are probable.—Obituary.—General Thomas J. Galloway, Col. of 70th Foot.

New York, 21st: The body of the late President Garfield will leave Long Branch to-day. The inquest will be held at Washington on Friday, and the body will be conveyed to Cleveland on the following day.—The *post mortem* examination held to-day shows that the ball fractured a rib, shattered a portion of the vertebræ, and lodged below the pancreas, where it become completely encysted. The immediate cause of death was the bursting of the mesenteric artery.

St. Petersburg, 21th: A caravan from Krasnovodsk has been forwarded by the new trans-Caspian railway to Kyzilarvat, from which place the goods will be distributed among the Tekkes.

London, 22th: Although without precedent, the English Court has gone into mourning for one week on account of the death of the late President Garfield.

PASSENGERS SAILED.

Per P and O Str *Malwa*, 20:

For Southampton.—Mr U Banerjee, Lieut T S M Woolley, Mr Hansell, and Capt R H Daniell.

For Brindisi.—Mr J F Fergusson, Sir A Lyall, KCB, Sir Steuart Bayley, KCSI, Mr H Lyon, Mr S G Sale, Mrs Whalley, Major E Gunthorpe, Mr Jas Robertson, Mr A W Lawder, and Major T Dawes.

Per Str *Wistow Hall*, 20:

For Liverpool.—Lieut Col and Mrs Collingwood, two children and ayah, Lieut Cowan, Captain Nash, Master William Andrew, Captain Smith, and Mr Gillet.

For Malta.—Mrs Whalley and ayah, Mr and Mr Inglis and servant, and Captain Reeves.

PASSENGERS ARRIVED.

Per P and O Str *Ravenna*, 18:

From Southampton to Bombay.—Mr Jones and 3 daughters, Mr and Mrs Lawrence, Mr and Mrs Ballantine, Capt Carew, Mrs and Miss Smith, Lord Ogilvy, Mr E Mylne, Col Thackeray, Mr W Barker, Mr J Maybury, Maj G W Smith, Capt Gilchrist. Mr Alex Miller, Mr W E Cooper, and Capt Skene.

From Brindisi.—Maj A Wallace, Lt F E Allsopp, Capt A Campbell, Dr H Day, Mr R Davidson, Maj E Adderly, Mr E Dhunjeebhoy, Mr A Crabb, Capt Baker, Mr and Mrs Cowley, Miss Tullock, Mrs Muncherjee and 3 children, and Govind Bhagwan and 4 friends.

From Venice.—Mr and Mrs Geary, Maj and Mrs Laudon, and Mr A Collier.

Domestic Occurrences.

MARRIAGES.

HEBERLET—MILLER—Sept 6th, at Cuttack, the Rev P E Heberlet, of the Orissa Baptist Mission, to Jessie Smith, eldest daughter of Rev W Miller, Cuttack.

HILL—CONWAY—Sept 15th, at Lanoli, by the Venerable the Archdeacon Stead, Charles W Hill to Annie S Conway, eldest daughter of W Conway, Civil Surgeon, Gogo.

VINCENT—CAMPBELL—Sept 22nd, at Byculla Church, R H Vincent, Esq, Deputy Commissioner of Police, Bombay, to Mary Margaret, daughter of the late Lieut Deans Campbell, H E I C S, of Corraith House, Ayrshire, Scotland.

DEATHS.

CRAUDFIELD—August 31st at Aden Maud Pugh, Youngest Daughter, of Mr and Mrs Craudfield, aged 1 year and 10 months.

DOUN—September 12th, at Quetta, (of remittent fever, Lieut and Adjutant C B Doun, 13th Bo N Infantry, aged 31 years.

GUEST—Sept 15th, at Bombay, Sarah Ruth Guest, wife of Thomas Charles Guest, Assistant Station Master, Shegaon, and daughter of John Modegi Sargon, late Apothecary Bombay Medical Department.

MITCHELL—Sept 21st, at the "Wilderness," Mazagon, John Gall Mitchell, son of the Rev James Mitchell, Free Church Missionary, Poona, aged 52 years and 30 days.

SMITH—Sept 23rd, at Sonapore, Charles, the dearly loved son of Mrs C Smith, aged 16 years 4 months and 18 days.

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W. A. Blunt, 30th September 1881, Ans 8; Condr. Henry North, 31st December 1881, Rs. 4-13; Rev. Narayan Sheshadri, 30th April 1882, Rs. 15-4; Alexander Brown, 1st July 1882, Rs. 10-14; W. A. E. Boyd, 6th November 1881, Re. 1; Geo. Ainsworth, 23rd September 1881, Re. 1; Apothecary R. Angel, 30th November 1881, Rs. 1-8.

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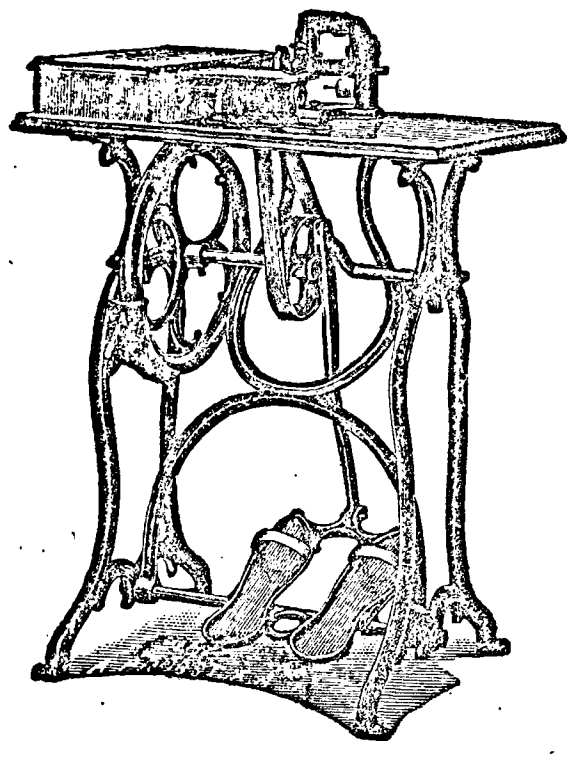

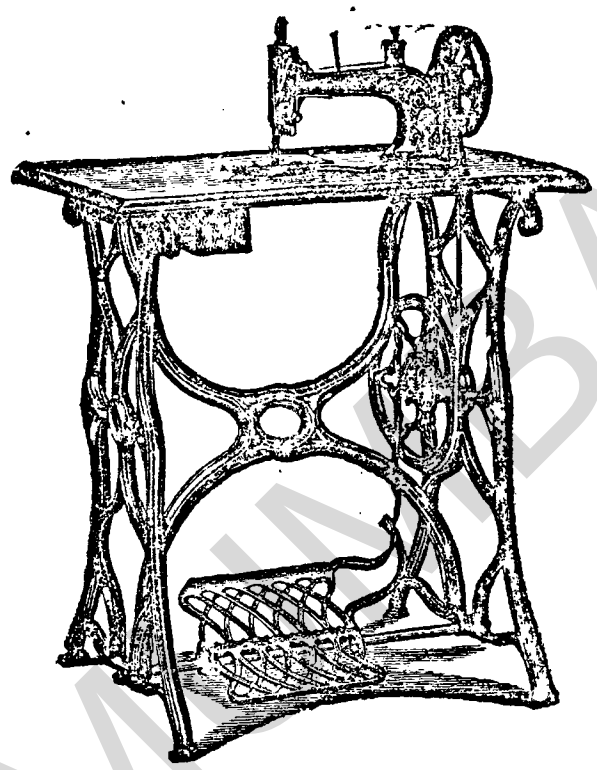

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